THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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All I have seen teaches me to trust the Creator for all I have not seen.—EMERSON.

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

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(Concluded from page 710.)

WE are to-day the most noted people in the world. If my presence here were known, I presume that I would be beset by reporters. I do not propose to be known. I am not seeking newspaper notoriety. Newspapers cannot tell the truth about us, because the prejudice of the world is against us, and they have to cater to the world, and therefore I do not want to have anything to do with them, for the present, at least. Now, the Church of Jesus Christ of Latter-day Saints has spread over the land so far that the devil finds it a pretty hard organization to wrestle with. He is finding it more difficult every day. We are growing, we are multiplying, we are increasing, and we are rejoicing more and more in the truth. Every day we have fresh convictions of the truth; every day we have fresh proofs of the divinity of this work, and that God is over it. He has guarded it from the beginning until now, and we know He will carry it through triumphant. They may take our lives if they wish, or we may pass away one after the other, but others will be raised up. Let me say to you that God will raise up those who will be stronger, who will be broader, greater, and better able to carry on the work than those who have labored in the past. This the Lord will do for His work until it spreads over the land and covers it as the waters cover the mighty deep. No power on earth can hinder it. Now, I did not expect to speak in this strain when I got up. I had something on my mind that I thought I would speak about, and I do not know but what, if the time will permit, I will say a few words in relation to it.

We talk about prophets and seers and revelators, etc. Joseph Smith was, indeed, a prophet of God; and what I want to impress upon the minds of the Elders here and upon the Latter-day Saints, more especially upon the Elders who are laboring here, is that every man who possesses the Spirit of God and the testimony of Jesus Christ is a prophet, for if he speaks under the influence of the Spirit of the Lord with reference to the present or the future, it will come to pass. Whatever a man speaks by the influence of God's Spirit will come to pass, because when God moves upon a man to speak, God is bound to fulfill it. The Lord has said here in one of these good books, "When you do the thing that I require of you, or command of you, then I am bound, otherwise, there is no promise." That is true, and, therefore, when a man speaks under the influence of the Holy Spirit, as did the ancient prophets, what he says is the word of the Lord, and is the law of God, and the Lord will take care of the fulfillment of it just as sure as you are born. Now, I think in olden times the name of the Lord Jesus was used too frequent, and men are guilty of the same thing to-day. We are told in the book of Doctrine and Covenants to avoid the too frequent repetition of the name of the Son of God. The Priesthood which was after the order of the Son of God was, in order to prevent a too frequent repetition of that holy name, called the Melchisedek Priesthood. It was called after Melchisedek, who was a great high priest, and perhaps one of the sons of Shem, one of the sons of Noah.

Now, I want the Elders to avoid the too frequent use of the word prophet. It is too sacred to be used every time you speak of Joseph Smith or any other of the Lord's servants. It is too sacred to be used all the time. At the same time I want to show you, by the word of God, that every man is entitled to be a prophet if he will. Paul says, "Follow after charity and desire spiritual gifts, but rather that ye may prophecy." Now, if a man prophecies, and has the spirit of prophecy upon him, he is a prophet, and if his prophecy comes to pass he is a true prophet; and if it does not come to pass it will be evidence that he was not under the proper influence when he made the prophecy; but if his prediction comes to pass you may depend upon it that he was moved upon by the right Spirit, the Spirit of God, and his prophecy was fulfilled.

It is quite sufficient when the brethren refer to the authorities of the Church to say Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith. President Young, President Taylor, President Woodruff, President Snow, and President Smith is sufficient. You do not need to put on all the handles and titles, because I believe it is unnecessary, and while it may sound all right to you, it does not sound so well to those who are not members of the Church. Now, I want to say that to you, my brethren and sisters. While I do not deny the prophetic office which I hold, while I do not deny that I hold myself in readiness, as President of the Church of Jesus Christ of Latter-day Saints, to receive any message that God has for me, or that He has to communicate to me, yet I do not care to have this prophetic office spoken about every time I am referred to. Here is Brother Grant. I think Elder Heber J. Grant is a sufficient title to be applied to him. Also Elder Francis M. Lyman, or, since he is President of the Twelve Apostles, President Francis M. Lyman; but when you speak of the

others say Elder Smith, Elder Teasdale, and so on. You do not need to use the word apostle all the time. It is making a too common use of a sacred title; it is not necessary, and I want to correct that right here before you and before this people. Although they are apostles, you do not need call them apostles every time you speak of them. Call them Elder, or brother; brother is good enough for me. If you choose to call me Brother Joseph I will respond to you every time. I want you to give honor and glory to God, and not to men. I want to exhort you to put your trust in God and not in men. I want you to come to the understanding that it is God's work and not man's work that you are engaged in, and I want you to feel, as has been expressed here to-day by Brother Nibley, that you know that the Gospel is true just as well as Joseph F. Smith knows it. It is your right to know that. Jesus said that every man who would do the will of the Father would know of the doctrine whether it was of God or whether he spoke of himself; and every one of you that will do the will of the Father shall know of the doctrine whether it be of God or whether it be of man. I know that the Gospel is true by the Spirit of the Lord; I know it by revelation; I know it by prophecy. I know Joseph Smith was a prophet and is a prophet, but you do not need to call him the Prophet Joseph Smith every time you speak of him. It is ridiculous, and is not the proper thing to do, and I want to check it right here among the Elders. At home I have done it time and time again, but it is hard to break people of things that they have been accustomed to.

I also want to say to you who are in the habit of desiring to hear the gift of tongues and the interpretation thereof, to seek better things. The gift of inspiration, and the gift of prophecy, and the gift of faith. These are the gifts you should seek for more than the gift of tongues. After you get the Spirit of inspiration that comes from the Lord it will lead you into all truth and show you all evil that you may shun and avoid it. You are then entitled to the title prophet, because you are then a prophet; you possess the spirit of prophecy. These sisters have the right to share the same privileges and the same blessings, because they are prophetesses if they have the Spirit. Paul said that he would rather that the people should seek to prophecy than speak in tongues; because when you speak in tongues it is the Spirit that is speaking and not the understanding. What is the gift of tongues for? Let me tell you when the gift of tongues was very profitable. It was on the day of Pentecost, when the Apostles of Christ stood up before the people who had assembled there from all the lands around about, talking a multitude of languages, and Peter stood up in the midst of them and declared Jesus Christ and Him crucified and risen from the dead, the very Son of God, the Redeemer of the world. They all heard, every one in his own tongue. God gave them the gift of understanding and they understood, every man in his own tongue. The Apostles spoke in their own Hebrew tongue; they did not talk a multitude of languages, but the ears and understandings of the multitude were opened and they heard the voice of the Apostles and understood what they said. At that time the gift of tongues was made manifest most perfectly. When our boys are called on foreign missions—to Germany, Holland, Norway and Sweden and to France and other foreign countries, where they have to learn a foreign language—let them seek for the gift of tongues. Let them pray to

God to give them the knowledge of those languages by the gift of His Holy Spirit, as well as by study. There is where the gift of tongues comes in, and where it is very useful. Our boys go to foreign lands and in the space of a few months they can pick up the language of a foreign people and commence to preach the first principles of the Gospel without any trouble. I went on a mission at one time to a foreign land. I was sick two weeks with a fever upon my first landing on that island. Notwithstanding that set back, on the one hundredth day after I landed upon those islands I commenced my ministry, speaking in the language of the natives. I commenced to baptize and to administer the sacrament. I blessed a child, and bore my testimony all in the same day. One of my brethren was there and when he saw that I could preach, he said, "Look here, you have been preaching?" "Why no," I said, "I have just been here an even hundred days." "Well," he said, "I have been here two years and you can talk the language better than I can, and I have been preaching it for the last year and a half." I learned the language by the gift of God, as well as by study. I studied, it is true, but it was the gift of God to me, it was the gift of tongues to me, and I learned to speak that language as well as the people themselves and sometimes a little better. Now, if you want the gift of tongues go out on a foreign mission and pick up the language and ask the Lord to give you the gift of tongues. But seek the spirit of humility, the spirit of wisdom, the spirit of meekness and submission unto the Father and live humble lives before Him and all will be well with you, my brethren and sisters. I feel that it would not be wise or prudent for me to talk to you longer at this time. I am pleased to have met with you. I am glad that you are willing to listen to these young men. They lack experience, but they are gaining experience. Some of them have not had experience in missionary work, but there are brethren who have spoken who have had some experience in this work. I am pleased that you have patience to listen to us and to hearken to us, and I pray you, my brethren and sisters, take what we say into careful consideration; weigh these things; read the best books, and seek out of the best books knowledge and understanding; for, let me tell you, no man or woman will ever be saved and exalted in the kingdom of God in ignorance. Joseph Smith proclaimed that "the glory of God is intelligence." We believe that men will have to learn the laws of God and walk in the ways of the Lord in order that they may be saved and exalted in His kingdom, for they cannot do it in ignorance, and they cannot do it in an unrepentant state. The Lord will never cleanse a man from sin who is unrepentant. It would be inconsistent for Him to do anything like that; but when a man repents of his sins, and obeys the laws of God, and adopts the means which the Lord has revealed by which sins may be cleansed, then, indeed, will he receive a remission of his sins; God will cleanse him, and the blood of Jesus Christ will make him pure.

Peace be unto you, my brothers and sisters, and friends who are friendly with us, and who are seeking for the light. I pray the Lord to bless them and to bless you one and all; bless you as husbands and as wives, as fathers and as mothers, as parents and as children, as brothers and sisters, and neighbors, and the Lord bless you as members of the Church of Jesus Christ of Latter-day Saints, that you may love one another, that you may not contend

one against another, that you may not quarrel, nor contend in the spirit of contention, because the spirit of contention is contrary to the Spirit of the Lord. Get together and settle your difficulties and disagreements one with another, and then come and partake of the sacrament in a manner that will be acceptable to the Lord. If you do not forgive one another, and are not willing to live in harmony and peace one with another, it is dangerous to partake of the sacrament. The Lord tells us that those who partake of the sacrament unworthily eat and drink condemnation to their souls. Now, may the Lord bless you one and all and help you to prove faithful.

I want to say something to you about Elder Heber J. Grant, one of the Twelve Apostles, a man of brilliant mind, a man with one of the most active, energetic makeups, I believe, that I ever knew in my life. He simply cannot keep still, and it is a wonder to me how he holds out, because he spends a great deal of his nights in reading and walking about, and all that sort of thing, and sleeps only about half as much as an ordinary man ought to sleep. Yet the Lord has preserved him, and it is the duty of the Elders of this mission to hearken unto him and respect him in his position. Every one of you ought to do that. Now, another thing, when President Heber J. Grant comes to this conference or to this meeting it is his right to say to the president of the branch, "I will take charge of this meeting here to-day." He does not need to be asked to do it. He can say, "I will do it," or he can appoint one to take charge of the meetings. Why? Because he is the presiding officer, and it is not right to think or to entertain the thought for a moment that he cannot go into any branch or conference in this mission and take charge whenever he wants to. It is not like a regular stake or ward in Zion. And yet it is right, when one of the apostles is sent to a stake or ward of Zion, to go and say, "Here bishop, I will take charge here now. I have been sent here for such and such a purpose." He has a right to do it. I saw in certain places that the presiding officer did not seem to understand his position. I want to say that President Heber J. Grant is the presiding officer of the Church of Jesus Christ of Latter-day Saints in Great Britain, and this is the position unto which he has been called, and you should always refer things to him. When he comes to this branch the president of the branch should say, "Now, Brother Heber, you will please take the work into your own hands." President Grant can then do as he thinks best.

There are many other things pertaining to the laws of the Church that I could say to you if time would permit. Again, Good-bye, for the present at least. I hope I may see you again some time; some of you, perhaps, in the land of Zion. The Lord only knows whether I shall be permitted to again visit this land, the land of the birth of my most precious mother. She was born in this land, and I love England. I love the people of England, because not only was my mother born here, but one of her own blood was one of the first to bring the message of the restored Gospel back to this land. He came to his own brother in Preston and obtained an opening in his brother's church, and went in there and converted to the Gospel some of the best of his flock. His brother did not like it any too well, and he rebelled against the Elders and turned them out, and would not have anything more to do with them. It broke him up, and he died a disappointed man, because he rejected

the truth. This is the land of my mother. Everyone loves his mother, I think. I do, and I love the land that gave her birth. Now, God bless the mothers of Israel in this land, and help them to be faithful and pure and upright and true to their husbands, to their families, and to the kingdom of God on earth. God help you to be true, is my prayer in the name of Jesus Christ, Amen.—Reported by Elders BEN C. RICH and JAMES ROBERT PRICE.

A RAILWAY LESSON.

IT was a hot and dusty day when two or three passengers entered the train on the Chicago and North-Western Railroad at Bridgwater. Among them was a stylishly-dressed young man, who wore a soft felt hat, patent leather boots, the neatest of cuffs, and the shiniest of stand-up collars. He carried a cane, and carefully brushed the dust from the seat in front of me before he sat down.

Just across the aisle, opposite him, sat a tired woman holding a sick baby. I never saw on any face a more discouraged, worn-out, despairing look than that on the mother's face. The baby was too sick even to cry. It lay moaning and gasping in its mother's lap, while the dust flew in at the open windows.

I had put down the stylish young man in front of me as a specimen of the masher family, and was making a mental calculation on the probable existence of brains under the new hat, when, to my astonishment, he leaned over the aisle and said to the woman:

"Madam, can I be of any assistence to you? Just let me hold your baby a while. You look very tired."

The woman seemed much surprised; the request was made in the politest and most delicate manner.

"Oh, thank you, sir!" said she tremulously. "I am tired." And her lips quivered.

"I think the baby will come to me," said the young man, with a smile. 'Poor thing, it's too sick to make any objection. I will hold it carefully, madam, while you lie down and rest a while. Have you come far?"

"From the Black Hills."

"What! By coach?"

"Yes, but the baby was well when I started. I was on my way home to my mother. My husband——"

"Ah, yes, I see, I see!" continued the young man in a sympathetic tone, as he glanced at the bit of crape on the little traveling hat.

By this time he had taken the baby, and was holding it in his arms.

"Now you can lie down and rest a little. Have you far to go?"

"To Connecticut," replied the woman, almost with a sob; as she wearily prepared to lie down on the seat.

"Ah, yes, I see! And you haven't money enough to go in a sleeping-car, have you?"

The poor woman blushed faintly, and put one hand over her face, while the tears dropped through her worn fingers.

I looked out of the window, and a mist came over my eyes, while I changed my calculation of the young man's mental ability. He looked thoughtfully and tenderly down at the baby, and soon the mother was asleep.

A woman sitting across the aisle from me, who had heard as much of the conversation as I had, came and offered to relieve the young gentleman of his charge.

"I am ashamed of myself for not offering to take the baby from the mother before. Poor little thing! It's asleep.

"So it is. I'll surrender it to you now"—with a cheerful smile.

At this point the train stopped at a station, and the young man rose in his seat, took off his hat, and said, in a clear voice:

"Ladies and gentlemen, here is an opportunity for each one of us to show that we have been brought up in a Christian land and have had Christian fathers and mothers. This poor woman"—pointing at the sleeping mother—"has come all the way from the Black Hills, and is on her way to Connecticut. Her husband is dead; her baby is ill. She hasn't money enough to travel in a sleeping-car, and is all tired out and discouraged. What will you do about it?"

"Do," cried a big man, rising excitedly—"take up a collection!" (The American citizen's last resort in distress.) "I'll give five dollars!"

The effect was electrical. She tried to thank us all, but failed; she broke down completely.

More than one of us in that car took that little lesson to himself.—*Good Words.*

An Incomplete Story.—"Goin' far, mister?" They were in a third-class compartment of one of the expresses running from London to Liverpool. The question was asked by a long-nosed, thin-lipped man with pointed chin, scanty whiskers, a slouch hat, and a hungry expression of countenance. He was resting his feet on the opposite seat of the carriage, which seat was partly occupied by a passenger in a grey check suit. The passenger addressed turned partly round, and took a look at his questioner. "Yes, I am going to Crewe," he replied. "My business there is to sell four shares of bank stock, dispose of my interest in a farm of eighty acres ten miles from the town, and invest the proceeds in a clothing establishment. I got into the train there at 9:32 o'clock this morning. It was forty-nine minutes behind time. My ticket from Euston cost me 13s. 2d. Had my breakfast about an hour ago. Paid 1s. 6d. for it. My name is Thomas Harking. I am thirty-nine years old, have a wife and four children, and am a member of the Congregational church. I was formerly a chemist, but sold out to a man named Treadway, and I am not in business now. I am worth perhaps two thousand pounds. My father was a cooper, and my grandfather was a sea-captain. My wife's name was Carr before I married her. Her father was a surveyor. The children have all had the mumps, chicken-pox, and measles. When I reach Crewe, I expect to put up at an hotel." He stopped. The long-nosed man regarded him a moment with interest, and then asked in a dissatisfied way. "What did your great-grandfather do for a livin'?"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 15, 1906.

EDITORIAL

PROBATION AFTER DEATH.

It is exceedingly interesting to watch the manner in which the Gospel of Christ is working its way into the hearts of some of the children of men. As the darkness of night gradually disappears before the rays of the rising sun, so the gross darkness which has for ages covered the minds of the people is gradually disappearing, and the light of the glorious Gospel of the Son of God is shedding its effulgent rays upon the hearts of many of our Father's children. The doctrine of everlasting punishment, eternal damnation, of a lake of fire and brimstone in which those who departed this life without having made their peace with God would writhe in agony throughout the countless ages of eternity, is being looked upon with daily lessening favor. As men and women are brought nearer to the Lord, they come to understand more perfectly His true character; they discover that He is, indeed, a God of love, and that He takes no delight whatever in the death of a sinner, but rather that he turn from his wickedness and live. If we were tempted for one moment to doubt the love of the Infinite Father for His children, all we would have to do would be to look to Calvary. What stronger evidence of divine affection could the Father give than that which He exhibited in the gift of His only Begotten Son? None. That infinite atonement was made for every son and daughter of Adam, and all who will may come and partake of the water of life freely. But millions of the human family have passed away without having heard of the atonement which was made for them by the Redeemer of the world. How, then, shall they believe in Him of whom they have not heard? The Lord, in His matchless wisdom, has made provision for all such. According to the Apostle Peter the Gospel is preached to the dead as well as to the living. After Christ had been put to death in the flesh He was quickened by the Spirit, "by which also he went and preached to the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (I Peter 3: 18-20.) And that he might make this doctrine more plain, the same apostle adds: "For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to

God in the spirit." (I Peter iv: 6.) From these Scriptures we learn that God's love and mercy are not confined to this earth alone, but that they extend into other spheres. What a terrible thing it would be if God's love and mercy and forgiveness ended with man's mortal probation. Did they so end, we might well ask, "Who then can be saved?" But it is not so. The love of God is great and knows no bounds. It is from everlasting and will be to everlasting. We have been told by the inspired psalmist that the Lord will not "always chide, neither will he keep his anger for ever." But that "like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. * * * The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." (Psalm 103.) These Scriptures, which have for generations been lightly passed over, are being recognized by many men to-day as containing a depth of meaning. About two weeks ago Dr. R. P. Downes preached a sermon at the Wesleyan church at Stoke-on-Trent, which has occasioned much controversy in the town. Taking for his text, "God is Love," the preacher declared his firm belief that human destiny is not fixed at death. He told his congregation that this was a view which for some time he had held secretly, and he knew others similarly situated, but the time had come when men must speak out. The popular doctrine of Christianity at this point was being strongly assailed by the sceptic, who demanded to know whether the God that was preached by the Christian church, who could damn to eternal perdition the overwhelming majority of the human race, millions of whom had not had sufficient light or probation or privilege on which to base the stupendousness of an eternal destiny, could be the God of love so often preached. He himself had heard this view expressed by Charles Bradlaugh, twenty-five years ago at Rochdale, and such irrefutable logic could not be escaped from. "If," said Dr. Downes, "I were to withhold the great revelation which has come to my soul, I should be like the man in the lighthouse who gave to the cottagers round the place the oil which was intended for the mighty lanterns of the sea. God is love, which means that no man will be damned eternally without a chance, no man will be lost until he has had the revelation of Christ's body and of Christ's atonement. No man will be lost until he has looked Him in the face and said, 'I will not have Thee.'"

The great revelation which has come to the soul of Dr. Downes, and also to the souls of many other divines, is nothing more than the light of the Gospel of Christ restored through the Prophet Joseph Smith. For over half a century the Elders of the Church have been preaching a probation after death, and salvation for the dead. The Gospel leaven is slowly but surely working, and will, according to the words of the Savior of men, eventually leaven the whole lump.

These things point to the coming of a brighter and a happier day, to a day when the gospel of fear will give place to the gospel of love, when we as God's children will serve our Father, not in order to escape His righteous condemnation, but in order to show our love and gratitude to Him who first loved us and sent His Son to save us.

W. A. M.

ENCOURAGING REPORT FROM NORWICH.

We have received the following report from President Henry A. Grover of the Norwich conference:

On Sunday, October 14th, I decided to request some of the Elders in this conference to travel without purse or scrip, to demonstrate whether or not this method of preaching the Gospel could be pursued with success in this land, and if so, to make it universal among the Elders in this conference as soon as the weather breaks in the spring. The results obtained were very satisfactory, indeed. Eight Elders went out, two and two, and they report as follows.

Elders Ben C. Rich and G. R. Davis say:—"We left Norwich, Monday, October 15th, shortly after noon and traveled to Colney, distributing tracts on our way. Night overtook us at the last-named place, and we began to seek accommodation. After being refused at nine different places, we came to a double house, one half being empty. We asked if we might shelter there for the night, but the lady informed us that her husband was not at home and she could not give us permission. We learned that her husband would be home in an hour, so we decided to wait and see him. We were invited into the house and soon the husband arrived. He treated us very kindly and gave us permission to sleep in the empty house. He also loaned us two rugs, some cushions, and a large overcoat to make us more comfortable. In addition, he made a fire in the grate, and gave us some wood to keep it going. We were asked in to have supper, and after having prayers with the family, we retired for the night, to sleep on the hard floor. We both slept quite comfortably. Next morning we were given our breakfast, and went on our way rejoicing. We tracted all day. Night overtook us again at Marlingford. We endeavored to find someone who would take in two warfaring men, but were unsuccessful. At last we decided to seek a straw stack which we had passed earlier in the evening, so we retraced our steps about half a mile. We climbed on top of the stack and burrowed down like rabbits under the straw. It rained a little during the night, but that did not worry us as we were snugly quartered under the straw. We were up with the birds next morning, and washed and brushed up at a neighboring stream. Tracted all day. Darkness found us entering the village of Barnham Broom. We asked for entertainment at nearly every house in the village but were met with cold refusals. It had rained more or less all day, but now it commenced to rain quite hard. We began to think that prospects were good for another night in a straw stack. We had just concluded that this was our only course when a gentleman suggested that we call on the rector. He pointed out the way to his house. It was situated quite a distance from the road, behind a very large clump of trees, and that was how we missed it. We found a secluded spot near the roadside, and knelt down and asked the Lord to provide us a place to sleep. We then proceeded to the rectory. The door was opened by the reverend gentleman himself. We explained our mission and the manner in which we were preaching the Gospel. He said he could not take us in, but offered to pay for our night's lodgings at a hotel in Wymondham,

the next town. We gladly accepted his kind offer. The five mile walk to Wymondham was very tiring, indeed, over the wet roads, and we arrived there at 10:30 p.m., feeling quite fatigued. However, we were successful in getting a good bed at a hotel, and next morning felt well and happy. Leaving Wymondham, we tracted on to Ashwellthorpe, and were taken in that night by a kind lady, who gave us supper, a fine bed, and breakfast. We had promised to spend the next night with Brother Amos Bush and family, who live eleven miles out of Norwich; so we tracted toward their home, arriving shortly after 7 p.m. After a good night's rest, we walked back to Norwich, rejoicing in the blessings of the Lord to us while we had been preaching the Gospel in His own appointed way. We were treated very kindly by the people, and had no difficulty in getting all we wanted to eat."

Elders Steven G. Chandler and Moses Edwards report as follows: "We left Bury St. Edmonds on October 16th, 1906, and tracted till 9 p.m., when we asked for entertainment. Not being successful, we sought out a straw stack and spent the night there. During the day we received several 'handouts,' which kept us from going hungry. We had plenty of company during the night in the shape of rats. Perhaps they were attracted by the music, for during the night we sang, 'Come, come ye Saints,' and 'Catch the Sunshine.' We felt that we needed some. The next night found us at Woolpet Heath. We worked until late looking for a place in which to sleep, when a woman offered to take us in provided her husband was agreeable, but stated he would not return for an hour. Her daughter, a young school teacher, offered to give up her own bed to us if her mother would take us in. We returned in an hour and were greeted with a hearty 'Come in.' It was, indeed, music to our souls. We were entertained most cordially, and on awaking next morning found our boots nicely polished and a good breakfast awaiting us. The night of the 18th we asked entertainment at Finborough, and the Lord opened another home for us. We were treated very kindly. The next day we worked hard distributing tracts, and endeavored until late in the night to find a place to sleep. We were unsuccessful, and, not being able to find a straw stack, we traveled all night to keep from chilling. We arrived home the next morning. We rejoice that we were sent out, and feel that the Lord has blessed us in our labors."

Elders Samuel Jackson, Jr., and Parley B. Rees, laboring at Newmarket report: "We left home Tuesday morning after breakfast, taking our umbrellas and a satchel full of tracts. Although the district was new, we thoroughly enjoyed the day and met with fairly good success. Night overtook us about twelve miles from home, in the village of Depden. Being somewhat fatigued and hungry, we began looking for accommodations. The people being rather superstitious, and so adverse to such an 'unheard-of proposition,' declined us entertainment, but referred us from one house to another. After visiting four or five, we were directed to the vicar's. After a silent prayer, we walked up to the door and rang the bell. He answered and we made our wants known. We were invited in and partook of a bounteous supper. Then after a few minutes' conversation, we retired. After a refreshing night's rest we arose with a new and stronger spirit, ate a hearty breakfast and proceeded on our way rejoicing. It rained pretty hard all day, but our spirits did not

waver. At night we applied for and received shelter from a well-to-do farmer, who gave us a home-like welcome. The next day we walked a long distance on account of the scattering villages. It became dark before we found a place of shelter, so we walked on until we found a promising hay-stack, which afforded fairly comfortable quarters, although it rained most of the night. We proceeded toward home the day following, arriving there in elated spirits but with rather fatigued bodies. We join our brethren in praising the Lord, for we know of a surety that He blessed us exceedingly."

Elders J. W. Jones and George Harwood, of Yarmouth, report: "On October 15th we laid our purses to one side and started out with the determination to depend upon the Lord for food and a place to rest at night. We reached Bradwell the first day and stopped for the night with a local preacher. He treated us very kindly, and after supper he listened very attentively while we delivered our message of life and salvation. The next morning he wished us God speed and success in our labors. We tracted all day, and in the evening asked for entertainment at almost every house in the village of Belton, but met with no success. Then we went to a large estate house. The owner would not take us in but gave us our supper, and we went on our way thanking the Lord that we had had something to eat. The next thing was to find a place to sleep. We found a secluded spot and asked our Father in heaven to open the way for us. We then asked for entertainment at the village inn, and were given a good bed for the night and breakfast next morning. Then we journeyed on to Burgh Castle, and after a diligent search for a night's lodging the way was opened up and we were taken in and treated very kindly. We were also successful in getting entertainment the next night, after which we returned to Yarmouth. The people in general were very good to us and we thoroughly enjoyed our week's experience. The Lord blessed us abundantly."

All of the Elders report that they had very little difficulty in disposing of their books and tracts and in conversing with the people. Little prejudice was encountered, but the people were quite suspicious of the Elders, as a rule, on account of it being an entirely new thing to them to see the Gospel of Jesus Christ preached in the way the apostles of old preached it.

CONFERENCES AT NOTTINGHAM AND LEEDS.

THE semi-annual Nottingham conference was held November 4th, 1906, in the Cobden Hall, Peachy Street, Nottingham. There were in attendance President Heber J. Grant of the European mission, Elder Charles W. Penrose of the quorum of apostles, Brother Willard Andelin, Elder Moses Holbrook of the Birmingham conference, Elder George Anderson of the Bristol conference, Elder Sumner Hatch of the Grimsby conference, President A. E. Anderson and twenty-one traveling Elders of the Nottingham conference.

The conference was opened at 10:30 a.m. by President Anderson welcoming the Saints and friends. He presented the general and local authorities, who were unanimously sustained. The clerk read the statistical report of the conference for the past six months ending October 31st, 1906.

Elders A. C. Waddoups, John W. Phillips and James H. Gilbert addressed

the conference, treating on several principles of the Gospel, and bearing testimony to its truthfulness.

Elder Penrose spoke of the expansiveness of the Gospel in teaching that all mankind would be saved except the sons of perdition. Said we should not be satisfied with anything short of a celestial crown. Exhorted the assembly to bring the flesh into subjection to the spirit.

President Grant spoke of the blessing that had come to the British mission in the person of President Penrose. Related experiences to illustrate how the Lord had blessed him in his youth.

At the afternoon meeting the following Elders addressed the assembly: Joseph Perry, Luman A. Shurtliff, Frank L. Walters and Royal C. Lowe.

President Grant then demonstrated the fact that the Gospel of Jesus Christ as taught by the Latter-day Saints is one of love. He spoke with much power and bore strong testimony to Gospel truths.

Elder Penrose spoke of the signification of the name Church of Jesus Christ of Latter-day Saints. He explained with plainness the first principles of the Gospel, and testified to their truthfulness.

At the evening session Elders Wellington L. Hall, David O. Taylor, Thomas O. King and President Anderson addressed the meeting.

Elder Penrose again explained in an able and characteristic manner the order in the whole of God's creation. The Elders were not teaching their own doctrine but the doctrine of the Lord who had sent them.

President Grant again set forth in a most convincing manner the doctrines of the Gospel. Gave many illustrations of its healing power.

During each of the three services we were favored with several choice solos by Brother Williard Andelin, which were highly appreciated. Musical selections were also rendered by Sister Gertrude Parker, Miss Grace Watcharm, Miss Annie Elliott, Sister Elizabeth Dunn, Brother Henry Taylor and some of the Elders.

Presidents Grant and Penrose met with the Elders in priesthood meeting on Monday, November 5th, when a rich out-pouring of the Spirit was enjoyed, and much good and timely advice was given.

Monday evening, November 5th, the Saints and friends met to do honor to President Anthon E. Anderson and Elder Wellington L. Hall, prior to their leaving for home. Presidents Grant and Penrose, Brother Willard Andelin and local talent contributed to the enjoyment of the evening.

DAVID A. TAYLOR, Clerk of Conference.

THE Leeds semi-annual conference was held Sunday, November 11th, 1906, in the West Gate New Hall, Bradford. There were present, President Heber J. Grant and Elder Charles W. Penrose of the European mission, Elder J. Robert Price of the Liverpool office, President Thomas L. Schofield of the Sheffield conference, Brother Willard Andelin, President Joseph A. Fife and twenty-two traveling Elders of the Leeds conference, also nine visiting Elders, seven of whom were from the Sheffield conference.

The morning session commenced at 10:30 a.m. with a good attendance of Saints. President Fife welcomed all to the conference. Hoped that we would have a pleasant day and enjoy a rich outpouring of the Spirit of the Lord.

The sacrament was then administered, after which the general and local authorities of the Church were presented by the clerk and unanimously sustained. The statistical and labor report for the six months ending October 31st, 1906, was read by the clerk.

Elders Franklin L. Gunnell, C. J. Kearl, and George F. Bolto spoke briefly on the principles of the Gospel and bore testimony to its truthfulness.

Elder Charles W. Penrose spoke briefly of his mission to Bradford twenty-one years ago. He also explained the necessity for the Gospel to be restored in the latter days, and spoke on the first principles of the Gospel.

President Heber J. Grant spoke of the blessings to be obtained by obeying the law of tithing and by keeping the Word of Wisdom. He exhorted the Saints to keep all of the commandments of God.

At the afternoon session, Elders H. A. Wagstaff, Thomas E. Ricks, James R. Glenn and E. E. Jensen addressed the conference.

President Heber J. Grant explained the way in which the Elders are called and sent forth to preach the Gospel. He also spoke of the persecutions which the Saints receive, and of the high moral conditions of the Saints in Utah.

Elder Charles W. Penrose spoke on the necesssity of revelation. Said that the Latter-day Saints believed in everything that is good.

At the evening meeting President Thomas L. Schofield of the Sheffield conference gave some of his reasons why he knew Joseph Smith to be a prophet of God, and was pleased to have the pleasure of attending the conference. Elder Thomas S. Broadbent dwelt at some length on divine authority, and bore a strong testimony to the truth of the Gospel.

Elder Penrose explained how men received their free agency. He explained the origin of the Book of Mormon and the Doctrine and Covenants, and showed their value to the people of this day and age.

President Grant explained the views of the Latter-day Saints respecting the Godhead. Said they believed in living their religion every day of their lives, and bore a powerful testimony to the divinity of the latter-day work.

President Fife expressed his gratitude towards those who had attended the meetings, and bore his testimony.

During the day we were favored with solos by Brother Andelin and Sister Annie Dickinson, a trio consisting of Elders Jensen and Clawson, and Miss Holdsworth, also selections by the choir. A good spirit was manifest throughout the day, and friends as well as Saints felt well repaid for attending the meetings. It is estimated that about seven hundred persons attended the evening meeting.

Saturday afternoon Presidents Grant and Penrose met with the Elders in council meeting and gave them some very good instructions concerning their work.

At 7:30 p.m., they met with the local priesthood of the conference at which there was a good representation. A rich outpouring of the Spirit was enjoyed at the meetings.

THOMAS E. TOWLER, Clerk of Conference.

HE who can suppress a moment's anger may, by so doing, prevent a day of sorrow for himself and another.

FROM THE MISSION FIELD.

Sociable at Sunderland.—On Wednesday evening, November 6th, 1906, the Saints and friends in Sunderland gathered in their hall and gave a farewell social to Elder William White, Jr., who had been released to return home. A very pleasant evening was spent in song and story.

Baptisms.—A baptismal service was held in Nuneaton, on Sunday, November 11th, 1906, at which eight honest souls were initiated into the fold of Christ. The ordinance was performed at the Nuneaton Baths, Elders Charles V. Dadley and William E. Corbridge officiating. The day was beautiful, and the ordinance was attended to in a quiet, systematic way. President William A. Noble was in attendance and gave some very timely instructions to the converts prior to their baptism. At the evening meeting those baptized were confirmed members of the Church, after which the sacrament was administered. We feel to rejoice in the fruits of our labors, and believe that before long others will accept the glad message.—Elder C. V. Dadley.

On Friday, November 8th, 1906, a baptismal service was held in the Corporation Baths, Sunderland, when ten souls were added to the Church. After an interesting talk by Elder J. T. Spencer, Elder William White, Jr., led the candidates into the water. They were confirmed at the water's edge. There were a number of Saints and friends present, who were very much impressed with the ordinance.

On Tuesday evening, November 13th, 1906, a baptismal service was held in Cornwallis Street Baths, Liverpool, when ten members were added to the Church. The ordinance was administered by Elder Walter E. Grant. A special confirmation and sacramental service was held the same evening, at which much good counsel was given.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for November 25, 1906.

34. The Gathering. Zion.

1. The gathering predicted. Nehemiah 1: 9; Isaiah 5: 26-27; 11: 11-16; 43: 5-7; 56: 8; Jeremiah 33: 3; 31: 7-12; Ezekiel 30: 34, 35; I Nephi 10: 14; 19: 15 17; 22: 12; III Nephi 31: 1; Doc. and Cov. 45: 17, 25; 101: 12, 13; 110: 11; 133: 26-35.

2. Israel to be gathered to the land of their fathers. Duet. 30: 1-5; Isaiah 27: 12, 13; Jeremiah 16: 14-16; 23: 7, 8; 30: 3; 32: 36 40; Ezekiel 28: 25, 26; 34: 13; 37: 21, 25; II Nephi 6: 11; 9: 2; 10: 7-9; 30: 7; III Nephi 5: 24-26; 20: 29-46; 21: 26-29; Mormon 5: 14; Ether 13: 5, 11.

3. Gathering to Zion. Psalm 50: 5; Isaiah 35: 1-10; 49: 13-23; 51: 10-16; 60: 1-5, 14; Jeremiah 3: 14, 15; 31: 12; 50: 4-5; Ezekiel 11: 17; Doc. and Cov. 29: 6, 7; 42: 34-36; 45: 64-71; 58: 56; 63: 24, 36; 101: 20-22, 63-68; 105: 24; 125: 2-4; 133: 7; Joseph 1: 27.

4. The law is to go forth from Zion. Isaiah 2: 2-4; Micah 4: 1-5.

A CHILDREN'S SONG BY KIPLING.

Father in Heaven who lovest all,
Oh help Thy children when they call;
That they may build from age to age
An undefiled heritage.

* * *

Teach us to rule ourselves alway,
Controlled and cleanly night and day;
That we may bring, if need arise,
No maimed or worthless sacrifice.

* * *

Teach us to look, in all our ends,
On Thee for judge, and not our friends;
That we, with Thee, may walk uncowed
By fear or favor of the crowd.

Teach us the strength that cannot seek,
By deed or thought, to hurt the weak;
That, under Thee, we may possess
Man's strength to comfort man's distress.

Teach us delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun!

– *From Puck of Pook's Hill*, (MACMILLAN.)

DIED.

LUNN.—At Bolton, Lancashire, November 5th, 1906, of appendicitus, Sister Eleanor Lunn, aged 61 years. She was a faithful Latter-day Saint.

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